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The Friendship of the World Enmity with God.

A
SERMON
Preach'd before the
QUEEN,
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Her Royal Chappel at St. James's,
On Sunday Nov. 15. 1702.

By Sir *WILLIAM DAWES*,
Baronet, D. D. and Chaplain in
Ordinary to Her Majesty.

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The Friendship of the World Embraces and God

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Presented before the

Her Royal Highness the Princess of Wales

at the Court of St. James's

By Sir WILLIAM DAVES,
Baronet, D.D. and Chaplain in
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Q U E E N.

J A M E S I V. 4.

Know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the World, is the enemy of God.

ST James, having at the latter part of the foregoing Chapter, represented to us the Excellent and Amiable Properties and Qualities of the *Christian Religion*; as that it is, *first pure, then peaceable, gentle and easie to be intreated, full of mercy and good fruits, without partiality, and without hypocrisie*: proceeds at the beginning of this Chapter, to set before us on the contrary, the base and odious Properties and Qualities of *Lust and Vice*; as that they are the cause of *Wars and Fightings* amongst us, *ver. 1.* that they make us greedy of the things of this World, and envious at ano-

Ver. 17.

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thers enjoyment of them, to that degree, as even to quarrel, *fight* and *kill* one another for them; and yet at the same time, hinder us from obtaining them: either by keeping us from *praying* to God for them, which is a necessary means for, and condition of, our attainment of them, *ver. 2.* or which is as bad or worse, render all our Prayers to God for them ineffectual: by causing us to ask them for a wrong end, namely, That we *may consume them upon our Lusts*, *ver. 3.* And then, in the words of my Text, he both gives us a plain account, how it comes to pass that men of this *carnal* and *worldly temper*, are thus plagu'd with *vexations* and *disappointments*: and likewise useth the most powerful Argument possible, to reclaim them from their *friendship with the world*; Ye *Adulterers and Adulteresses* (Ye, who having in the most Sacred and Solemn manner vow'd, and, as it were, Marry'd your selves to God and Christ in Baptism, do yet after the fashion of Adulterers, break this Marriage Covenant, by giving your selves up to the love of another, *viz. the World*) *Know ye not that the friendship of the world, is enmity with God?* Do ye not consider, for so the word is us'd, *Luke 2. 49.* and *Acts 23. 5.* that by your false and adulterous love of the *World*, ye infallibly make your selves the *enemies of God*; even of that God which has declar'd that *there shall be no peace to his enemies*, and that their *Prayers* are an *abomination to him*? And how then can you in any reason hope to be easie in your lives, or successful in your Prayers? And why then will you be so desperately

perately mad and foolish, as even in spite of this most certain and most dreadful consequence of becoming God's Enemies, still to persevere in this *friendship of the world*?

These words seeming, at first sight, to be a very *hard saying*, and apt, if too strictly interpreted, to move scruples in good Men; and on the other hand, if too loosely, to encourage sensuality and a love of the *World* in bad ones. I shall, for the more cautious explication of them, and for the making them in their true sense effectual to the ends for which they were design'd, Treat of them in this following manner.

First, I will enquire what we are to understand here by the *Friendship of the world*.

Secondly, Lay down some Marks, or Signs, by which we may certainly know, whether we are such *Friends of the World* or no, as are here condemn'd.

Thirdly, Shew, For what Reasons such a *Friendship of the World* must needs be Enmity with God. And,

Lastly, Earnestly exhort you, not to entertain such a *Friendship with the World*, as must needs make you the *Enemies of God*.

First, I am to Enquire, what we are to understand here by the *Friendship of the World*. And

for our clearer proceeding in this Enquiry, we shall do well to consider,

First, in what sense the word *World* is to be here taken.

Secondly, What Degree of *Friendship with the World* is here condemn'd.

First, In what Sense the word *World* is to be here taken. Now there are three senses in which this word is us'd in Scripture, any one of which may seem proper and pertinent enough in this place: and every one of which, by some Commentators or other of good Note, are here apply'd. As,

First, The *World* is often put to signifie *the wicked men of the world*; whether Unbelievers, or Believers, of evil and profligate lives. So 1 *Corinth.* 11. 32. St. Paul tells the *Corinthians*, that they are *judged of the Lord*, that is, visited with Temporal afflictions here, that they might not at the general Judgment be *condemned with the world*, that is, to be sure, with the wicked of all sorts. And so, wherever the *World* is said *not to know our Saviour*, and not to be *able to receive the Spirit of Truth*, and to *rejoyce at our Saviour's departure*, and to *hate him and his Disciples*, and to *bring Tribulation upon them*: there it constantly signifieth wicked worldly minded men; whose minds the God of this world hath so blinded, that the light of the glorious Gospel cannot shine unto them; or at least, in whom the love of the *World* hath so far choaked the power of it, that it can bring forth no fruit to perfection.

Secondly,

Secondly, It is sometimes put to signifie the *vicious actions and customs of the World*. And in this sense St. Paul is suppos'd to use it, *Rom. 12. 2.* where he commands us *not to be conform'd to this World*. And St. James, *Chap. 1. ver. 27.* where, reckoning up some of the main and principal Properties of *pure and undefil'd Religion*, he mentions this at last, as the Crown of all, the *keeping our selves unspotted from the World*: that is, doubtless, as it is more plainly express'd, *Titus 2. 12. From worldly lusts.* And *2 Pet. 2. 20. From the pollutions that are in the world.*

Lastly, It is likewise us'd to signifie the *things of the world, and the enjoyment of them*, viz. the *Riches, Honours, and Pleasures* of it; and in one word, every thing belonging to it, which men are apt to be pleas'd with. Thus *Matt. 16. 26. What will it profit a man, saith our Saviour, if he gain the whole world, or the enjoyment of all the things of the world that are desireable, and lose his own Soul?* And thus, *Galat. 6. 14. The world is crucifi'd unto me, saith St. Paul, and I unto the world*: That is, the things of this World are to me like dead things, which have no Charms or Virtue in them: and I also am like one dead, as to the enjoyment of them.

Now tho', as I observ'd before, any of these three senses may, without the least absurdity, be apply'd to the words before us: because in every one of these senses, there is a *friendship with the World*, which is blame-worthy, and *enmity with God*; yet, because it is plain, that in the Verses immediately preceeding my Text, where St. James speaks

speaks of *lusting, and not having, asking, and not receiving, &c.* he had respect to the *things of the World*: and because it is also plain, that to a love of the *things of this World*, most of our mistakes about, and neglects of, God and Religion are owing; nay, and that, from a love of the World in this sense, the love of it in the other two, namely, of the *wicked men* and *wicked customs* of it, doth most commonly arise; and that therefore this chiefly deserves to be Expos'd and Argu'd against: I shall, without the least Scruple, nay, even most willingly and readily, suppose, that by the *World* here, the *things of the World* are to be understood; and accordingly proceed to enquire,

Secondly, What degree of *Love* or *Friendship* to the *things of the World*, is here condemn'd. For, that every degree of *Love* is not, seems to be very evident from hence; that the *things of this World*, are, like all other *God's Creatures*, in their own Nature good, and consequently deserving to be belov'd. That they are good to us, necessary supports to, and grateful comforts of, our Beings, and never in the least hurtful to them, but through our own faults. That we are Created with Natural Appetites for, and Inclinations and Affections towards, them: and that they are styl'd in Scripture the *good gifts of God*, and said to be bestow'd by him as Favours and Rewards on his best and most faithful Servants; and therefore ought (as he doth not only allow, but command) even in honour to him, to be *rejoyc'd in*, and *receiv'd with Tranksgiving*, that is, in other words, to be *Lov'd* and *Esteem'd* by us.

But

But then we must take care to love them with a just and well-proportion'd love; not to set them up in our Affections above things of infinitely greater value in themselves, and infinitely more amiable upon account of their Usefulness and Beneficialness to us; not to suffer them so much as to aim at any degree of parity or equality with these in our Affections: nay, and even not to set them up above themselves; I mean, not to love and value them more than they really deserve, more than their own Nature, and the relations which they bear to us, will answer for. But to speak more plainly, and distinctly to the point, we then are such *friends of the things of the World*, as St. James condemns.

First, When we love them more than we do God, our Saviour, Religion, and our Souls, or indeed with any degree of nearness or equality to them. *We must love the Lord our God, with all our hearts, and all our minds, and all our Souls*; and be so far from loving the pleasures of this world more than him, that we must have nothing upon earth in comparison of him. We must not love Father or Mother, Houses or Lands, nay, or our very lives, more than Christ; we must count all things but Dross and Dung for the knowledge of him: We must love God's Commandments above Gold, yea, above fine Gold: And tho' the whole world should be offer'd us in exchange for our Souls, we must love and value them too well, to accept of the offer. To say all at once, we must

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not love any *earthly* thing whatsoever, in comparison of the least part of our Duty, whether it be to God or Man; or any worldly Enjoyment, like the *enjoyments* of Religion, inward peace, hope, joy, and complacency of mind here, and everlasting happiness in Heaven hereafter.

Secondly, When we love them more (tho' vastly short of God, our Saviour, our Souls, our Religion, and the Spiritual Rewards of it, if such a thing could possibly be suppos'd) than they in themselves really deserve to be belov'd; and for other Ends and Purposes than God has design'd them for: When we love them as our own, as bringing mighty delights and satisfactions with them, as being certain, permanent, and durable goods; when really they depend entirely upon the Will of another, have no great matter in them when we come to enjoy them, are not so much as lent us for any certain time, but are always fluttering upon the wing, and ready to be gone, and very often fly quite away from us: When we love them as Settlements at our home, not as Conveniencies in our passage; love them for a surfeit, not for a sober meal; love them for ministring to our Vices, Lusts and Passions, not to our Virtues, Necessities, and Tranquility of mind; and, to sum up all in the *Apostles* words, love to *abuse* more than to *use* them, love them *as things which shall endure for ever*, and not as things *the fashion of which passeth away*.

These

These two general Heads, will, I believe, take in all instances whatsoever of *an* unlawful, unreasonable, and consequently blameable love of the *things* of this *World*: It being impossible to love them too much, so long as we love all things, that are more amiable, proportionably more; and so long as we measure out our love to them according to their own natural goodness, and true usefulness to us; and confine and limit it to God's own ends and purposes. Let us therefore but be able to assure our selves, that we do thus love the things of this World; and then we shall have no reason to fear upon this account. And whether we do so or no, we shall soon know, when I come,

Secondly, to lay down some Marks or Signs, by which we may certainly know, whether we are such *Friends of the World* or no, as St. *James* here condemneth. And what should these Marks or Signs be, but the Influences and Effects which this Principle of *worldly love*, if it be predominant in us, will habitually have upon our Minds and Actions? For the surest way of judging of a Tree is, by its constant Fruit; and we shall never want Fruit enough to judge of this Tree by; which is no dull, sluggish, unactive and barren Principle within us; but on the contrary, a very brisk, lively, active, and fruitful one.

✕ If therefore, in the general, we find our thoughts and affections wholly, or chiefly, taken up with the things of this World: if the main bent of all our Studies and endeavours tends this way, if for the sake of these things, we attempt such difficulties, undergo such labours, run such hazards, as we would not for the sake of any thing else whatsoever, not even for God's and our own Soul's sake, venture upon: If our hearts are rather set upon making our selves, or our Children, *Rich* and *Great*, than *Wise* and *Good*: If we strive very much to get places of Honour or profit, and very little, or not at all, to do the good which we may do in them, and discharge the Trusts belonging to them: If we sneak and soon suffer our selves to give way, in the cause of God and Religion; and let this Man's *Greatness*, and t'other Man's *Wealth*, this secular inconvenience, and that consideration of worldly gain, keep us from doing our Duty, or frighten us from opposing wickedness, in a way proper for us, tho' in never such *high places*: when, at the same time, we can be *bold as Lyons* for the World, and vigorously oppose any power whatsoever, even the highest upon Earth, that shall dare to touch our *Honours*, our *Estates*, our *Liberties*, or *Properties*. If this, or any thing like this, be our case, there is no room left to dispute what Principle we are govern'd by: but the *World*, which so plainly shews its Authority over us, must have us. But, to be more particular,

If

If we can be prevail'd upon, for any *worldly* Interest or Gratification whatsoever, wilfully to omit any *one Duty of Religion*, or commit any *one sin*. If for the sake of what we call *good Company, Business, or Diversion*, we absent our selves from the Publick Worship of God, in the *great Congregation of his people*: or even fail of our *Morning and Evening Sacrifice of Family, and Closet Prayer and Thanksgiving* to him. If to preserve or advance an Interest in a great Man, we flatter him, drink with him, lye for him, become Companions with, or excuse, commend, or assist him, in any other of his *Vices*.

✕ If we let the Affairs of the *World* make us do our *Duty to God* very *lamely and imperfectly*, cut short our religious Exercises, mingle with, and prophane all our Devotions, dissipate our compos'd and serious Thoughts, spoil our attention to God's Word, render our behaviour in his House irreverent and unseemly, and consequently scandalous and offensive to others; nay, and apt to discompose and disturb their Devotion too, as well as our own; and do not do our utmost to prevent and hinder this, but rather cherish and encourage it.

If we do not go with as much *pleasure*, at least, to the *service of God*, and the *practice of our Duty*, as to the *Business and Diversions* of the *World*; to the *Church*, as to the *Play-house*; to our *Closets*, as to our

our *Chests and Coffers*: To a Work of *Justice or Charity*, as to a good *Bargain*, or good *Purchase*.

✕ If we love the *praise of men* more than the *praise of God*; study more, and take more pains to please *them* than *Him*; and even rather to *please*, than *profit* them: If we act our selves more with regard to *Popularity*, and *worldly Applause*, than to *Honour*, *Justice*, and the *Rules of our Duty*; and advise others, rather to what we are sure they *like*, and will *thank* and *reward* us for, than what is truly for *God's Glory*, and their *own* and *others* real *good*.

If, in doubtful cases between *God* and the *World*, we do not always surely incline to *God's* side: As if, supposing, not allowing it to be doubtful, whether it be lawful to *play* or *game* on the *Lord's Day*, yet we do not presently conclude against this: Because *God's Honour* is herein concern'd; and, in that case, we should always be resolv'd to take the *surest side*.

If we chuse rather to abate on *God's* part than the *Worlds*: If we rob him of part of his *Day*, which is but one in seven, to spend in *Visitings*, in *Airings*, in *trifling Conversations*, and in *Merry-meetings*, rather than lose a moment of the other six, which we look upon entirely dedicated to the *World* for any of these purposes: If, in a time of *publick Taxes*, when we have occasion to retrench and contract our *Expences*, we rather diminish and take off from our *Charity*, our *Kindness to God's Ministers*, our *Contributions*

butions towards Religious Designs; than from our outward Equipage, Fine Furniture, Rich Cloaths, Gay Liveries, variety of Costly Wines, and Luxurious Dishes, &c.

If we are never contented with such things as we have, tho' competent, and perhaps abundantly sufficient for all the true Ends and Conveniences of life; but are perpetually carking and craving after more; and that too to please our Ambition, gratifie our Pride, tickle our Vanity, humour our Covetousness, inflame our Lusts, strengthen our power of Oppressing, &c.

If we put our trust in Riches, or in any Arm of Flesh: If we make Gold our Hope, or say to the fine Gold, thou art my Confidence: If we believe that it can deliver from the Hand of Death, or profit in the Day of Wrath: If we reckon securely upon the Enjoyment of it, or of any other worldly good, and bid our Souls take their ease, eat, drink, and be merry, as having a certain store laid up for many years: If we forget God our Saviour, and put our trust in any thing but him.

If we dread the Thoughts of leaving this present World, and cling fast to it, and do all that we can to perswade our selves that we shall live in it, and enjoy it, as long as the oldest Man that ever we knew. If instead of striving to wean our selves from it, and become mortify'd to it, we unnecessarily run into

into the way of *Temptation*; encrease our *Business*, multiply our *Acquaintance*, hunt out new *Pleasures*, lay new and long *Projects*, and even unnaturally strive and force our selves to seem young to our selves, (for other People cannot be so easily deceiv'd, but stand by and see, and laugh at this our Folly) that so we may not feel the Natural Warnings, nor hear the necessary Calls of *Death* by *Old Age*.

If, *Lastly*, in the very inmost secrets of our Souls, we do but so much as *wish*, That God had made our Happiness to consist more in the enjoyment of the *things of this World*, and less in the enjoyment of *himself*, and all *Spiritual Goods*.

✕ In these, and all such like Cases, there appears such a plain Byass and Inclination to the *things of the World*; such a partial, and very often, entire preference of them to the Concerns of *God* and *Religion*: Such an unjust Esteem and Valuation of them; and such a preposterous designation of them, not only to other, but even to contrary Ends, than those God design'd them for: That we are sure this must be such a love of the World as deserves to be condemned; and therefore, no doubt, such an one as *St. James* design'd here to condemn. And, on the other hand, where we find the reverse of all this, we may be as sure that we are not under the influence of this, but a quite different Principle, bringing forth much better Fruits.

And

And now having given you such a large description of this Principle of *worldly love*, in its true and genuine Effects: You cannot sure but of your selves, see in it,

Thirdly, Reasons in abundance, why it must needs be *Enmity with God*.

You cannot but see how *unreasonable, ill-proportion'd*, and *unjust* a *Love* this is. How it robs God of, or at least pretends to come into competition with him for, the first place in our esteem and affections; which can be only due to the infinite Perfections of his Nature, and his Infinite Goodness and Beneficence to us: How it absurdly prefers the *Creature* to the *Creator*, *Shadows* to *Substances*, *Sense* to *Reason*, *Time* to *Eternity*, and *Mortal Bodies* to *Immortal Souls*: How it reflects upon God's *Honour*, by thrusting him down, even beneath the *vilest* Works of his own hands; and disparageth his *Wisdom*, by crossing and perverting the Designs of it.

You cannot but see, how vastly it is below the *Nature* and *Dignity* of Man; who was made, and is fitted, for much nobler Enjoyments; who has a distinguishing Principle within him, that sets him up far above the *beasts that perish*, and who therefore ought not, by degrading himself, to become like
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them; whose great *Glory* it is, that he was created after *God's own Image*, and has a *Rational* and *Immortal* Soul, by which he is ally'd to the most *Excellent* Beings, even *God* himself, and made capable of the *Conversation* and *Enjoyment* of them; and whose *Supreme*, I had almost said all whose *Happiness*, (for surely that which we generally call *Happiness* in this life, doth but ill deserve so significant a name) lyeth not in *this World*, but in that *which is to come*.

You cannot but see how directly *contrary* and *repugnant* this is to the very *Nature* and *Design* of the *Christian Religion*; to our *Baptismal Vow*, wherein we *renounce* the *World*; to the *Example* of our *Blessed Saviour*, who declar'd both in word and deed that he was not of the *World*; to our own constant *Professions* of being *Subjects* of a *Kingdom that is not of this World*; to the great *End* of our *Lord's coming*, which was to *save us from this evil world*, to *chuse us out of it*, and to make us a *peculiar people to himself*, that should not *mind earthly things*; to his most *plain* and *frequent Commands*, whereby we are indispensably enjoyn'd, not to *love this world or the things of it*; but to *deny our selves*, to *mortifie our members which are upon the earth*, and to become *heavenly minded*, and *seek those things which are above*; nay, and to the very *Threatnings* and *Promises* of the *Gospel* too, which are full fraught with

with *vengeance and destruction* for all those *enemies of Christ's Cross*, who *mind earthly things*; but with *Glory, Honour, and Power* for all such as *have their Conversation in Heaven*, and look not at the things which are seen, and are *Temporal*, but at the things which are not seen, and are *eternal*.

Lastly, You cannot but see how plainly this tends to wear away and utterly *extirpate* all sense and regard of God and Religion, out of our minds. How it will make us, either totally omit, or at least very *carelessly and negligently*, and consequently *unprofitably*, perform those Duties of Religion, which are the ordinary means of *growing in Grace*, and in the knowledge of Christ Jesus, such as *Praying to God, Hearing the Word, Partaking in the blessed Sacrament of our Lord's Supper, &c.* and how it will *defile* our Souls, and render us such *impure Temples*, as the Holy Spirit of God will not vouchsafe to dwell in. How it exposeth us to manifold and dangerous *snarcs and temptations*, and by degrees brings us entirely under the Government of the God of this World; who, for the *Kingdoms of the Earth, and the Glory of them*, will soon make us *fall down and worship him*. How it brings in fuel to our already *over-hot Lusts and Appetites*, strengthens our *Natural Depravities*, blinds the eyes of our *Understandings*, makes at first excu-

ses, and then *pleas* for almost all sorts of sins, and at last urgeth us on to bold and *daring* exploits in wickedness; and so makes good the *Apostles* Character of it, that it is the *root of all evil*. How it takes away all relish of *Spiritual* and *Heavenly* things; and then put us upon wishing that there were no *God* and *Religion*, which are such *dull* and *tasteless* things to us, and soon after makes us believe, according to our wishes, that there are none.

And seeing all this; how much *Injury* and *Reproach* is hereby done to *God's* Infinite Perfections; What *ungrateful* Returns made to his *loving kindness*; how much his *workmanship* is *disgrac'd*, his *good gifts abus'd*, his excellent and glorious *Ends* in our *Creation* and *Redemption* defeated; his *Son's coming* frustrated; his *Example* of no effect; his *Commands* violated; his *Threatnings* slighted; his *rewards* not *valu'd*; our most solemn *Vows* and *Professions* to him broken; his *Ordinances* neglected; his *Spirit* done despite to, and himself, as far as we are able, *shut out* of his own *World*; Seeing all this, we cannot help very plainly seeing one thing more, *viz.* that this *love of the world* must needs be *Enmity with God*. And can there then possibly be any need that I should say any thing farther?

Lastly,

Lastly, Earnestly to exhort you, *not to entertain such a Friendship with the World.* Is not the *Enmity of God* Argument enough to dissuade you from this, or indeed any thing else whatsoever? Is it not all Arguments put together in one? Are not all possible Evils, every thing that is to be fear'd and fled from, couch'd under it? Much more in conjunction with the many Arguments before mention'd, the *unreasonableness*, the *injustice*, the *baseness*, the *perfidiousness*, the *ingratitude*, the *folly*, the *danger* of the thing, is it not sufficient? I hope it is: I am sure it ought to be. And yet, because we find by experience, that men have need of all the Arguments that we can furnish them with, against the *Charms* and *Bewitchery* of the world; I shall beg leave just to mention two more very considerable ones.

First, That we can never *live* with any tolerable *ease*, *quiet*, and *satisfaction*, so long as we are under the Government of this Principle of *worldly love*. Much less,

Secondly, Can we die with any.

First,

First, I say, we can never *live* with any tolerable *ease*, *quiet*, and *satisfaction*, so long as we are under the Government of this Principle. There is so much *uncertainty* and *unsatisfactoriness* in all the *things of this World*, that those who place their chief Hope and Happiness in them, must necessarily very often meet with grievous *balks* and *disappointments*; must frequently miss of their promis'd enjoyment of them, such as they are; and evermore be deceiv'd in their Expectations from them which have represented them such as they are not. Besides, they will be apt to foment and encourage very troublesome and uneasy *Lusts* and *Passions* in us; *Ambition*, *Pride*, *Avarice*, *Revenge*, *Wantonness*, &c. and put us upon such ways, for the gratification of these, as will rob us of our *Rest*, *Health*, *Liberty*, *Reputation*, and indeed, every thing that is truly valuable, and may tend to make us live *easily* and *comfortably* here. To all which, add the continual occasions which we shall have to bewail the *loss* of some part or other of these *brittle* and *fugitive Goods*, and the *Fears* of *losing more*; the *care* and *anxiety* in *preserving*, the *desire* and *thirst* of *encreasing*, and the *sorrow* and *trouble* in *parting* with them; the want of the *comforts* of a good Conscience, which God's *Enemies* must always want; and the *stings* and *lashes* of a bad one, which

which they must ever and anon feel ; and above all, that perpetual *horror* and *dread* of *Death*, which will pursue us through, and help mightily to embitter all the *Pleasures and Enjoyments of this Life* ; and we shall find very little room for *Peace* and *Contentment*. And never less than,

Secondly, When we come to *die*, and need them most ; Then, Then, miserable Wretches that we are ! all that we plac'd our Happiness in is going from us at *one blow*. Our dear, dear *World* has not so much as one *Smile*, one *glimpse* of *Comfort* left for us : Nay, the very sight of this makes us miserable, by putting us in mind of such *Pleasures* as are now no more ; and provoking us to long for and pant after such *Enjoyments* as must never more be had. Too late we find the *emptiness*, the *vanity*, the *short-livedness* of all *worldly Goods* : Too late we seek for better *Objects* for our *Affections*, which will now neither come to them ; nor, if they would, (habitually vitiated and deprav'd as they are !) could find agreeable entertainment with them. Too late we bethink our selves, that we must give an account of our *Stewardships* : Too surely do we know our selves to be altogether unprepar'd for such an Account. Now the thoughts of our *Folly* and our *Danger* crowd thick upon us : We are confounded.

founded to think that we have barter'd away *Heaven* for the *Toys* and *Trifles* of this *Life*; nay, and must take *Hell* into the Bargain also: and, that our Misery may be compleat, one of the hottest places in it too. For so saith the Scripture, *Double unto them, double according to their Works.* How much they have glorified themselves, and lived deliciously, so much Torment and Sorrow give them. These Thoughts make our Hearts fail us; now the fears of *Hell* properly speaking, coming upon us; we feel more torment in every single moment, than we enjoy'd Pleasure in the whole course of our Lives. Our God has forsaken us: Our Consciences condemn us: We have had all our good things in this *World*: And with despairing Sighs, and Floods of Tears; with dreadful Shrieks, and hopeless Cries for Mercy, we pass into the other.

O let me then beg of you, by all the *Honour, Duty, Love* and *Gratitude* which ye owe to God: By all that the Blessed Jesus ever did or suffer'd for you: By your own *Vows* and *Promises*: By the *Dignity* of your *Nature*, and the *Dictates* of your *Reason* and *Conscience*: By all your *Hopes* of *Peace* and *Happiness*, both in *Life* and in *Death*, both *here* and *hereafter*: By your *Fears* of being *condemned with the World*; and by your earnest expectations of being receiv'd

ceiv'd into those blisful *Mansions* which our Saviour Christ is gone to prepare for all such as are *not of the World*, but were given to him by his Father out of the World. Let me by all, and every of these powerful (and sure I need not fear to say *Invincible*) Arguments, prevail upon you, not to set your Affections upon this World, or the things of it: Not to make it your principal Care and Concern, to lay up for your selves treasures upon Earth, where Moth and Rust doth corrupt, and where Thieves break through and steal: And to take thought for your Life, what ye shall eat, and what ye shall drink, and wherewithal ye shall be cloath'd. But to lay up for your selves treasures in Heaven, where neither Moth nor Rust doth corrupt, and where Thieves do not break through and steal. And to be sure, as you value your Souls and their everlasting Happiness, First, and above all other things, to seek the Kingdom of God, as your main End, and his Righteousness as the true and only way to it. And that we may not fail of this, let us humbly have recourse to Almighty God, for his assistance, in those excellent Words of our Holy Church.

O Almighty God, which alone canst order the unruly Wills and Affections of sinful Men: Grant unto thy People, that
D they

they may love the things which thou commandest, and desire that which thou dost promise; that so, among the sundry and manifold changes of the World, our Hearts may surely there be fix'd where true Joys are to be found, through Jesus Christ our Lord.

Amen.

FINIS.

O Almighty God, which alone canst order the many Wills and Affections of sinful Man: Grant unto thy People, that they

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